

of its powers of choice. It sets before the will the impulses of instinct, the promptings of habit, and the inferences of reason, so that the will has before it, so to speak, a catalogue of the various courses that are open for adoption. The catalogue is often exceedingly incomplete. The suggestions of instinct and habit are faithfully presented: but the inferences of reason may be a travesty of those at which a cultivated intelligence would arrive. Thus the case for burning a witch will give full weight to the instinct of fear, and the habit of persecution, but will be ludicrously inadequate in the inferences which are marshalled to justify the act*

Consciousness has assuredly been the most potent of the influences which have raised man above the brutes. But it has led him into errors and unhappiness with which the brutes are not troubled. They are not distracted by the superstitions of magic and fetishism: they do not mutilate themselves, torture their fellows, or endeavour to exterminate their own kind under the impression that they are earning merit. These, it may be said, are errors of reason, not of consciousness. But reason is misled by misapprehending happenings, or drawing wrong inferences from happenings, with which it would not concern itself were they not set before consciousness. The reasoning powers of a monkey

are not exercised over the cause of a toothache.
or a plentiful crop of nuts. because it is not
conscious that these events are causally connected
with anything that precedes them.
And beyond doubt, consciousness has increased very materially
the tale of human unhappiness. It overshadows us with the foreknowledge of death
~~—also,~~ it